

The
AMERICAN FRIEND

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OCTOBER 20, 1955

Friends Convene in Richmond

An Editorial

Church and Peace

Puidoux Declaration

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By Isaac Harris

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Friends Convene in Richmond

On the day of issue, October 20, the Five Years Meeting of Friends begins its sessions in Richmond, Indiana. These words are written in the present tense as if we were reporting directly from the facing seats of this gathering of Friends in the First Friends Meetinghouse.

All day Friends have been arriving from East and West, North and South, greeting one another and registering at the desk where most of them find hospitality arranged in advance. The greetings of today will expand into cordial fellowship and huddles of conversation tomorrow.

This afternoon the first meeting was held in which the roll of delegates and alternates was called, visiting Friends were presented and the first business (the report of the Committee on Reorganization) was introduced. Now we are convened in the first evening meeting and one feels that the sessions are really getting underway. We sang together at the opening and now we settle into a period of worship which deepens the sense of oneness in Christ.

Seated directly in front of the Clerk's table are the delegates from the ten Yearly Meetings from the U. S. A. and also those from Canada, Cuba, East Africa, Jamaica and Mexico—all member bodies of the Five Years Meeting. The location of all delegations is marked by small signs on the ends of the pews. Immediately to the right and elsewhere throughout the assembly are many visiting Friends from other Yearly Meetings. Some of these Friends we can identify, coming to us from Kansas, Philadelphia, Ohio, Oregon, London, Ireland, Japan, Europe and elsewhere.

There is a kind of holy excitement for one who looks at this sea of Quaker faces and contemplates the words of Jesus, "And they shall come from the East and the West, from the North and the South and shall sit down in the Kingdom of God." It is *only* in the Kingdom of God that men can truly meet.

We have *gathered*, now we must *meet*. We are, of course, conditioned for it in advance by all that has preceded us in history, both for accepting our diversities and for deepening our unity. Least of all, so far as unity is concerned, is our diversity of complexion—about one-fourth of the membership of the Five Years

Meeting is now dark-skinned. Looking over this assembly of Friends one regrets that the same proposition does not hold for attendance at these sessions, but one is grateful for the inter-racial representation we have.

Coming the farthest is Tomas Lung'aho of East Africa Yearly Meeting. He is their second representative to attend. Benjamin N'Gaira who was present in 1950 now serves as the first full time superintendent of East Africa Yearly Meeting, marking the first move of its kind toward complete self-direction by this new Yearly Meeting that arose out of a mission field. Like wise our Friends from Cuba, Jamaica and Mexico expand our hearts into a new and broader fellowship.

There are also diversities of tongues, but the same spirit. The mother tongues represented here are Japanese, Luragoli, Swedish, Dutch, Spanish—more diverse than are our colors. Yet though we speak with the "tongues" of men and of angels and have no love . . . , but we do have it and that is the deeper and common current as these streams from the four directions come together in these sessions.

If indeed Christ is present where two or three are gathered, making them over into a higher creation blessing the contribution of their diversities, making them in their fellowship more than they could become each by himself, what could He do for this body of Friends completely yielded to Him? If these elements might somehow be compounded into a spiritual creation, to what stature Friends might rise!

This is what we see and think tonight as we face this body of Friends. Tomorrow we shall, for a while, break up into smaller groups for worship and discussion of what we hear, then we shall share our searchings and findings as a body.

Is this indeed enough—to find fellowship of mind and spirit? By no means! Fellowship for what purpose, what higher destiny? Out of these meetings the trumpet must sound, lest we settle into complacency. We must be disturbed, challenged, sent forth with the imperishable gospel flowing from our tongues and our finger tips, in word and in deed—new apostles!

Just now we pray that it will come—this pentecost that cannot be scheduled on a program.

E. T. E.

THE AMERICAN FRIEND

Old Series, Vol. LXII, No. 21

New Series, Vol. XLIII, No. 21

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

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SUBSCRIPTION RATES

Subscription Price _____ \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department,
THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

A Christian Looks at War

By Milo C. Ross

Milo Ross, who will give the devotional address on Saturday, Oct. 22, during the Five Years Meeting, is President of George Fox College in Newberg, Oregon. He has upheld Friends peace testimony in his work of church extension, which has been considerable in Oregon Yearly Meeting. The following thoughts were first given as a radio broadcast on The Quaker Hour.

We Quakers take a pardonable pride in claiming not a little part in the establishment of these United States. It was more than a coincidence that the Continental Congress met in Philadelphia to write the birth announcement of our nation and that that city became our first capital. It was more than a coincidence, too, that the bill of rights was taken almost *en toto* from the charter of the Commonwealth of Pennsylvania framed by William Penn a century earlier.

Yet, we have been cast in a curious mold. Many of our neighbors look at us and call us negative. We have been called slackers and lacking in patriotism because we have refused to kill a man who disagrees with us.

I suppose the question hinges upon one of spiritual dualcitizenship. We have one foot on the earth. We must live in two worlds. As long as we must live that way we shall continue to be pulled in two directions. If a man or a nation never had a pull toward heaven, the matter of his allegiance would never come up. If a man or a people could be transported bodily to the glory land and never have to adjust to a world of sin and hate and inequity and greed, that, too, could solve the problem. Eventually, exactly that will happen! In the meantime, what am I to do? What are you to do?

There are many ways to look at this: There are serious areas of difference when one considers a world of men with base passions. How far can one nation lead out? Some of our Christian friends get all bound up in trying to distinguish between offensive war and defensive war. About the only way to win a good war, then, would be to be worse than the enemy!

Economics is a big question in war and peace. Some have tried to eliminate war by taking away the profit motive, I am for getting rid of war in any way possible! But war is bigger than a dollar, or a billion dollars! I think I could envision two cooperatives fighting! Quite a case can be built up to prove that war is economically unsound. It doesn't produce value. Yes today our whole international economy, both under private enterprise and in socialist lands, is based upon the war system. War is the ultimate sanction in international law. You can try to live peaceably at home and with your neighbors, but then forget perfect love when the bond drive starts. I even heard a fellow give a speech during World War II on how to kill the enemies of our country in a Christian manner!

A Confused Picture

I am not trying to give you the answers. I am only trying to show how confused the picture is, it is confused even within the Christian household. From the days of the Emperor Constantine, the church has been riding the fence.

The whole thing resolves itself to my personal obedience to what I believe Jesus Christ taught and the early church believed. So I am asking you, in your leisure time, to go through the teachings of our Lord. Begin with His interview with the Roman soldiers at the Jordan in the first of His ministry when He told them to do violence to no man. Lift out the Beatitudes on the peacemakers. Study His comment on killing and hate in the Sermon on the Mount. Remember how He told Peter to put back his sword when he tried to murder the temple guard in defense of His Master.

Remember how He said His kingdom was not of this world. Remember how on the Cross, He prayed that His accusers and murderers be forgiven by God the Father.

Don't forget this in your study—Jesus practiced what He preached. He doesn't ask you and me to do something which He refused to do. He didn't say: "Turn the other cheek," and then call down a legion of angels to lift Him off the cross. The spirit of Jesus and His atti-

tudes under false accusation are so important to us as simply some single verse here or there in the New Testament.

You say, the threat to our liberties today is the worst the world has ever known. I admit its seriousness. But you are wrong. The worst thing which ever occurred in the history of men was the crucifixion of the Son of God on the Cross of Calvary. And yet, when that occurred, Jesus in His dying breath gasped out: "Father, forgive them, for they know not what they do."

The Early Church

The early church caught this same spirit. Or perhaps, better still, I should have said, the Spirit of Christ was poured into them on the Day of Pentecost. Because of that, they endured imprisonment and floggings. They took their sufferings with a song and a prayer. They did not fight back. They went to their deaths by the tens of thousands. They did not hate in return. They did not return evil for evil. They got out of the Roman army just as soon as possible. They understood that to be a part of their testimony and consistent witness in the same way as a man today breaks his sinful habits by the power of Christ, or you young people cease your indulgence in sinful pleasures. They did not rise to the defence of Christianity or the church. Or did they? I have come to the belief that the glory on the face of the martyr was a greater defense than all the holy wars before or since!

All this leads me to the place that I hold all war to be contrary to the teachings and intent of the New Testament. Why is war wrong? I would say that war is wrong biologically. If you look at the matter from this angle, you will see that the very plan and purpose of war is to kill. It not only kills the old and infirm, but it reaches out its mailed fist and lays hold of the best of the next generation. It takes our strongest and fittest youth. It kills and blasts and maims and destroys.

I need not belabor the point that war is morally wrong. Study the moral effects of every war that has ever been fought—any war, ancient barbaric ones, or the more modern, more barbaric ones fought by the so-called Christian nations. Morally speaking, what do you find? The soldier is encouraged to destroy that which is precious. Life becomes cheap. The fence between right and wrong is broken down.

Drunkenness has had a great part in every major war in history. Our own as well as the others. Immorality and social and sexual excess abound. Rahab of Jericho was not the last harlot who entertained a houseful of soldiers! The family is put to a severe test in many ways. It is not normal to be separated, or to have to move from place to place. Children do not have the care of the father. The great wave of juvenile delinquency in our own land in the last ten years is directly connected with the war effort. There are increasing areas of tension throughout the world today because of the moral problems connected with our armies of occupation.

The Christian Ethic

Spiritually speaking, war is even worse. We find ourselves trying to be Christians and to be obedient to Him Who commanded us to love our enemies and to do good to them that spitefully use us and at the same time involve ourselves in wars and preparation for wars. The same verse in Hebrews 12 which tells us to follow holiness without which no man shall see the Lord, tells us to follow peace with all men. We gloss over the verse which advises us that the weapons of our warfare are not carnal, and take our part in building bombers and guided missiles and H-bombs. We rationalize the commandment "Thou shalt not kill" into meaning one man and one other man, with certain exceptions, and forget that nations are made up of men. We put certain important verses into the future tense and forget that the laws of the Kingdom are incumbent upon the Christian *now*.

If the Christian ethic means anything at all in this regard it means definitely that all of human life is sacred. God gave it and only God has the right to take it. Neither you nor I have the right to abuse it or destroy it.

What am I to do? Humbly and prayerfully I seek to live in the power of the life that takes away all occasion for wars.

Friends World Committee

Representatives from many Yearly Meetings will meet together in a full session of the Friends World Committee to be held October 27-November 3 at Camp Miami, Germantown, Ohio. A public session will be held Saturday night, October 29.

The Mary Hill Home

A Woman's Dream Come True

By Howard Alexander

Howard Alexander, a Friend and member of Earlham College faculty, was the author of two articles on The Psalms appearing in this journal recently. Here he describes religious activity of another sort. He was instrumental in the building of the Mary Hill Home, and his record here is based on intimate contact with each phase of this remarkable project.

William Penn said, "Charity is a holy cement for mankind." And a Persian writer, Kahlil Gibran, said, "Work is love made visible." These two sayings together convey much of the thought behind Quaker service, both foreign service in relief toward the victims of war and international tension, and service here at home, aiding underprivileged groups. It has been in the spirit that Mary E. Hill, herself aged, determined to build a nursing home for aged Negro women, and in this same spirit literally hundreds of citizens of Richmond, Indiana, and students and faculty of Earlham College have given liberally of time, money and plain hard work to make Mary Hill's dream a reality.

The Home began in a desperate problem faced by two aged women. In 1937 Mrs. Hill, a widow, was trying to care for a blind and helpless sister, and at the same time carry on a regular job in a hospital at the other end of town from her home. The double task was too much for her and the hospital job had to be given up. The two women, without any adequate source of income, were discouraged; but they were sustained by a deep religious faith. Then, in consultation with a worker in the County Welfare office, a new idea was born. Why not take care of other helpless Negro women in her home? Mary Hill had the kind of patience and love required to deal with the helpless, and the determination necessary to make the thing go forward. Since then, some eighteen aged ladies have been under her care, most of them unable to care for themselves. She kept for herself only one small room of her home, and gave the rest over to the work of nursing care. She undertook by her own efforts to raise the \$1200.00 needed to adapt her home

to the new venture. During one summer she built a barbecue pit and sold barbecue on the lot adjacent to her home.

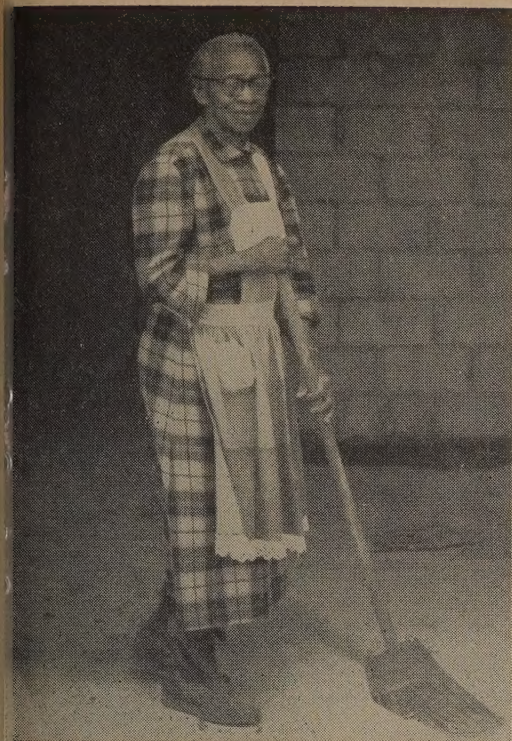
During this time a dream was forming in her mind: the dream of an adequate building to house aged women, and provide them with the care and comfort they needed. A committee of friends interested in the work was formed, and in January, 1948, a public meeting was held at which Mrs. Hill told of her dream, and welfare officials spoke, emphasizing the need for facilities for the aged. Mrs. Hill offered to provide the ground for the new building.

In June, 1950, the group working with the Home was incorporated under the State of Indiana, and the ground was broken for the new building. Then came a long period of slow, hard work, raising the money necessary to begin construction. It was not until February, 1953, that a group of volunteers undertook to dig for the footings; and in May, 1953, an illustrated article in the local paper appealed for volunteers to help with the actual construction.

That newspaper article marked a turn in the tide for the Mary E. Hill Home. A member of the faculty of Earlham College read it, and joined in the work a few times during the summer. Then he suggested that in the fall some Earlham students might be interested in working on the project.

The first work day in which Earlham students participated was Sept. 19, 1953. It rained all day, but the crew worked hard at leveling cinders, putting up roof rafters, and preparing to roof the first section of the building. For the remainder of the school year, students were on hand almost every Saturday, and undertook to learn each new kind of work as it came along: laying cement blocks, laying soilpipe, floating cement floors, tarring the roof, glazing the windows, and doing assorted forms of carpentry.

Several weeks before Thanksgiving some students suggested that there might be a group of students interested in staying in town over the Thanksgiving vacation as a "work camp" in order to speed the



Mary E. Hill sweeps the floor of her "dream" — a home for aged women built by volunteer Quaker student labor.

building along. This idea was eagerly taken up by a dozen students. They located quarters for themselves in an unused building on the campus, where they prepared breakfast. Lunches were served on the job, and various faculty families provided supper. On Thanksgiving day the crew put in a full day's work, except for an interruption at noon when Thanksgiving dinner, with all the trimmings, was served in the first section of the building to be completely enclosed. It was a time of joyful fellowship, with Negro and white workers sharing their meal, their songs and their work.

When the group gathered for work on February 13, 1954, one of them drew a picture of a large heart, with a shovel and a piece of coilpipe across it, and the words, "Will you be my valentine?" This they placed in Mary Hill's mail box, and then began their work fixing.

As the work went on, and the building began to take shape, interest in the community grew. People would drop in to view the project, or would phone to inquire about it. A drive was launched, in the spring of 1954, for the funds required to complete the Home, and many generous gifts were received. Rosa Page Welch, noted Negro concert singer, offered to perform at a

benefit concert. But the funds did not come in sufficiently rapidly to keep up with the need for materials by the volunteer workers, and several thousand dollars of debt was incurred in order that the building might be completed.

It was expected that at the end of Earlham's school year, in June, 1954, the work would slow down to a snail's pace. But this was not at all the case. Volunteers seemed to come forward to take care of each task that needed to be done: one man volunteered to lay the remaining blocks and put up the rest of the roof; another offered to do the wiring; a crew came and put in the heating plant at cost; another friend undertook to glaze all the windows; volunteer crews put in the insulation and interior sheeting; and a group of Boy Scouts offered to paint the exterior of the building. Perhaps the biggest surprise was when a plastering contractor offered to donate his labor for the plastering of the whole building, and someone else offered to pay for the materials.

The Dedication Service was held on Thanksgiving Day, 1954, just a year after the Earlham work camp. Four former Earlham students came great distances to attend: two drove down from Chicago, and two hitch-hiked from Philadelphia. The building hummed with activi-

ty: carpenters, painters, electricians, picture-hangers, and others to clean up after them. Twenty-five volunteer workers shared Thanksgiving dinner, and 50 attended the service of Thanksgiving in the afternoon.

On January 7, 1955, the three ladies for whom Mary Hill had been caring in her own home were moved into the building, and the next day a fourth patient was added. In May a fifth lady joined the family. The part of the building now finished will accommodate 9 women, and 8 more will be cared for in the rest of the building when it is completed.

During the period of work on the building, the hope grew that it might be completely inter-racial, and the Home is now open for aged women of all races.

Profoundly encouraging has been the way in which Richmond citizens, as well as the Earlham community, have made the Home their project. Approximately 100 Earlham students, and an equal number of volunteers from the city, have labored on the Home in one way or another. Various service clubs have interested themselves in helping the Home in various ways. The Richmond Council of Church Women undertook to equip the laundry, and raised enough money to buy an automatic washer and drier, as well as stationery tubs; and another friend gave a mangle. The outpouring of friendly concern has, of course, meant much to the Home. It may even more to the community of Richmond, as a demonstration of that kind of charity, well-pleasing in the sight of God, which is a "holy cement for mankind," binding race to race, old to young, the able to the feeble, and all together into one family under God.

Advice for Friends

Proceed in the wisdom of God . . . not in the way of the world, as a world assembly of men, by hot contests, by seeking to outspoke and over-reach one another in discourse, as if it were controversy between party and party of men, or two sides violently striving for dominion . . . not deciding affairs by the greater vote, or the number of men, . . . but . . . by hearing and determining every matter . . . in love, coolness, gentleness and dear unity.

Edward Burroughs (1633-1662)

Pure Truth, Pure Love

By Isaac Harris

Isaac Harris, minister of the Friends Meeting at Archdale, North Carolina, is a former Superintendent of North Carolina Yearly Meeting. This message was first given at a conference on evangelism held in that Yearly Meeting.

The Early Church had a consuming passion for moral and spiritual purity. At the very beginning of the Sermon on the Mount, Jesus said, "Blessed are the pure in heart, for they shall see God." In the written records which are preserved for us, James speaks of "pure religion;" Peter speaks of "pure minds;" and Paul of a "pure conscience." John and Jude express concern that love and faith be kept free from defiling elements. In writing to the Galatians Paul expresses his deep distress that some among them were perverting the Gospel message. Defilement and corruption were recognized as deadly enemies of the growing Kingdom of God.

Early Friends shared these same insights and convictions. Their lives became noted for uprightness and purity, not because of carefully reasoned doctrines in a formal creed, but because they were near to the mind of Christ. They shared the zeal of the Early Church. It was primitive Christianity revived.

Are we as clearly aware that the Gospel Message must be kept free from defiling and corrupting elements? *Truth* must be kept pure. *Love* must be kept pure. *Humility* must be kept pure. This is one of the first requirements of the messenger who would carry the Good News. Keeping one's self unspotted from the world goes much deeper than merely abstaining from gaudy dress and certain commercialized amusements.

DEVOTION TO TRUTH

If we are to be publishers of Truth, it follows that we should have a devotion to truth far greater than anything a scientist may know in his laboratory. The way in which truth suffers mutilation in careless pulpit utterances is truly appalling. Are we ourselves entirely clear? Are we earnestly

concerned to "speak the truth in love" at all times? Ignorance, prejudice, superstition and error will corrupt our message unless we are prayerfully watchful.

Truth stands in especial jeopardy when a speaker begins to make impulsive pronouncements about what God is going to do. It is no light matter to set forth in detail the foreknowledge of God. As one common example, what would be the present state of things if God had blasted the earth to cinders as often as it has been solemnly predicted?

Similarly, truth tends to suffer when people criticize and condemn one another. Sometimes one minister will call another with whom he disagrees a Communist, or some other currently popular term, in utter disregard of the facts. Or he may declare that Mr. X does not believe in this, or that, or the other, without giving him a chance to defend his faith. Someone has said that when Jesus took issue with the religious sham and pretense of His day, His accusers said, "See, He does not believe in religion!" When He condemned street-corner praying which was done for show, they said, "See, He does not believe in prayer." And when He did a good deed on the Sabbath day, they cried, "He is a subversive!"

THOROUGH HONESTY

One must be thoroughly honest in his heart if truth is to be kept pure. This is no simple and easy matter. Let us say every day with the Psalmist: "Lord, Thou desirest truth!" Let us say it when we open our Bibles; when we deal with the controversial issues of our times; and when we presume to speak in His name. Ours is a God of Light, and He is not honored by darkness and error.

Love, perhaps even more than truth, tends to become defiled in the heart of the Gospel messenger. How much hatred goes forth across the pulpits of the land from week to week? Of course no one knows, for it cannot be measured. We might be amazed if such a revelation could be made. The strange

thing is that many congregations of intelligent people seem not to be disturbed in the least by elements of hate in the sermon, or by vindictive attitudes in the heart of the minister. In many places, calling fire down on the Samaritans is called good sound preaching.

Leaders of a certain temperament seem to thrive most when they have someone to attack, lashing out with caustic tongues, invoking the wrath of God upon all with whom they disagree. The common practice is to clothe some "enemy" with all the attributes of the devil, then develop a fine frenzy fighting him. It is a sobering spectacle to see human beings presume to mount the Throne of Judgment and make ghastly pronouncements of doom upon fellow workers. A well known physician was heard to remark recently that such persons consign a man to hell on less evidence than he would require for suggesting a major operation!

PRAYERFULLY ALERT

As Friends, we need to be prayerfully alert at this point. The very emphasis of our Quaker message, if indeed we do have a distinctive word for our day, required that we should ourselves live in that Spirit which takes away all occasion for bitterness and strife. If the Gospel Message is to be kept free from its most deadly form of defilement, love must be kept pure in the heart of the messenger. How can this be achieved if there is strife, envy, and critical attitudes amongst the ministers themselves? Or if the elders and leaders in the Meeting harbor hostile and suspicious attitudes?

Let us remember the incisive words of Paul: "Any one who does not have the Spirit of Christ does not belong to Him!"

Humility suffers as often and as severely as the other Christian graces, and is difficult to keep pure. Pride is a subtle thing, and it is especially dangerous when it wears a pious garb. Holier-than-thou attitudes and feelings of self approval are so pleasant and satisfying. We who are ministers may unsuspectingly indulge in this sinful pleasure, even while condemning it in the lives of others.

How often does a speaker say "I" (or even worse, the editorial "we") in the course of a message? Sometimes, even at funerals, the

eaker talks more about himself, and his good works in visiting the ceased, than about the Christian's hope of Eternal Life. Self-abhibitionism in the pulpit must be very trying indeed to Omnipotence! It is not always easy to remember that one has not been ordained to a position of domineering authority, but rather to a position of humble service.

If the Gospel Message is to go forth in power to meet the desperate needs around us, it must not be defiled and corrupted in the part of the messenger. Our Lord is still able to cast out unclean spirits, and will do so for any coming to Him in sincerity and in faith. The Lord is seeking those who will carry a pure Gospel, and about us are people waiting for this kind of message.

Elbert Russell, Quaker

The autobiography of Elbert Russell will be published in April. The Friendly Press of Jackson, Tennessee. Before his death in 1951, Elbert Russell had completed but the last ten years of his life. His son, Josiah C. Russell, Professor of History at the University of New Mexico, has summed up these years in a final chapter. His wife, Lieuetta C. Russell, and daughter, Marcia Russell Goble, have edited the book.

Known far and wide for his history of *Quakerism*, one of the standard Quaker books, Elbert Russell was a teacher, lecturer, author and traveller. He gave the Johnson Lecture at the 1950 Five Years Meeting of Friends, "Friends Mid-Century." His efforts for peace, for unity among Friends, and for ecumenical cooperation brought him into contact with a variety of people and places.

Born in Tennessee, growing up in Indiana, teaching at Earlham College, working with Friends in the east, lecturing in European universities and under the American Friends Service Committee, serving as professor and dean of the Divinity School of Duke University for twenty years, participating in peace missions, world wars and ecumenical conferences, Elbert Russell's experiences touch many facets of Quakerism and religion. Added to this is the story of a man who enjoyed working with his hands, was known as a beloved teacher, and was honored for his many books.

Correspondence

Visitors in London

To the Editor:

As the holiday season comes to an end and travel abroad decreases again we look back with pleasure over a summer that has once more strengthened our links with Friends in America by bringing us a steady stream of visitors from your country. We value these opportunities of meeting Friends from overseas but have also been distressed to hear of American Friends going away from our Meeting disappointed because they have had no personal welcome. Might we perhaps through your columns explain to these and others who may be planning a European trip in the future that Friends House Meeting is relatively small and by no means typical, because of the very large number of inquirers and visitors who most Sundays make up more than half, often two-thirds, of the total of those present. There are usually between twenty and thirty of the members of the Meeting present and, try as we will, it proves impossible to speak to all strangers and newcomers. Many Friends from abroad, thinking they will find the central London Meeting at Friends House, are naturally disappointed.

Another frequent misunderstanding relates to the nature of our premises. Friends House is the administrative headquarters of London Yearly Meeting and houses the offices of the Recording Clerk and the permanent committees. It is open only during office hours 9:30-5:30 and on Saturdays 9:30-12:30. For large gatherings such as London Yearly Meeting special arrangements are made but otherwise only part of the building is open on Sundays for the local Friends who are allowed to use this for their weekly Meeting for Worship.

Some fifty Meetings for Worship are held in the London area each Sunday morning and it would be well worth while for visitors with only one Sunday to spend in London to make enquiries beforehand and choose a more typical Meeting to attend. Friends in residential neighborhoods where there is a steady attendance of members well-known to each other are delighted to have visitors and give time after Meeting for more

leisurely conversation.

We hope this explanation may help our American Friends to a happier experience of attending Meeting in London.

Julian Harrison

Clerk
Friends House
Preparative Meeting
London

* * *

Concurrence

To the Editor:

I should like to express my hearty concurrence with your thoughts as set forth by you in the editorial, September 8, in *The American Friend*.

J. Kennedy Sinclair
Rutherford, N. J.

* * *

A Welcome Letter

To the Editor:

Several young people in the meeting of which I am Pastor have become interested in *The American Friend*. Enclosed you will find a list of names and addresses of those wishing to subscribe. You will also find enclosed a check to cover the cost of one year's subscription for each of those interested Friends.

The American Friend is the source of much interesting and informative reading, and I enjoy it very much.

Leslie N. Winslow

Pilot View Friends Meeting
Yadkinville, N. C.

Ask *The American Friend* for sample copies and help your members to become readers of *The American Friend*.

The Editor

* * *

Laymen's Sunday

To The Editor:

Friends meetings have been observing Laymen's Sunday. I am sure Friends will share the belief expressed by this observance, that the average church member should have a larger share in the life of the church and in its worship. There is a real disadvantage in using the title Laymen's Sunday however, the word Layman implies clergy and while Friends have pastors they don't have clergymen. I would like to suggest as a better title Priesthood of All Believers Sunday. This may be a bigger mouthful but it calls to mind the thing we want to encourage and doesn't imply a clergy.

Richard Faux.
Macedon, New York

"I Have Been In The Holy Land"

Charles L. Griffith, head of the fine arts department at William Penn College, made a trip to Jordan (Palestine) this summer, and wrote the following article, which was first published in The Penn Chronicle. The friends he refers to are Willard and Christina Jones, long-time Quaker workers in the Holy Land.

I have been in the Holy Land.

I went with my friends to Bethlehem where Jesus was born, and to the fields where the shepherds saw the Christmas star. And I saw the Sea of Galilee, and the River Jordan, and the Mount of Olives, and the Brook Kidron. And I went to Bethany where Jesus visited Mary and Martha and where he raised their brother from the dead. And I traveled over the wild, lonely road to Jericho to the Good Samaritan Inn and to the Dead Sea.

I sat in the Garden of Gethsemane and saw the path which Jesus trod on His way to Jerusalem on Palm Sunday. And I stood on the pavement of Pilate's Hall and walked up the incline of the Way of the Cross to Calvary and stood in silence before Golgotha and then went slowly down the hill to the Sepulchre. I journeyed down the road to Emmaus where Jesus appeared to two of the disciples. And I went again to the Mount of Olives to see the place where Jesus ascended into heaven.

And as I lingered among the holy places, I felt near to Jesus who went about the Holy Land, teaching and healing and feeding the hungry and the needy. And I went to an old monastery where my friends had established a school for little refugee boys and gave them food, and hired otherwise unemployed refugee women to make shirts and trousers for the boys, and a shoemaker to fashion shoes for them. And I visited another school in the Friends Meeting House of Ramallah where girls were taught and fed and furnished with shoes and neat dresses designed by my friends.

I chatted with the old ladies living on the Mount of Olives who receive bread each Friday at the hands of my friends. And I saw my friends comforting lowly, discouraged persons and giving council and advice to people in high places. I was in the capital city of Amman for the conferences

with the Prime Minister and the American Ambassador about shiploads of wheat for the feeding of the hungry of the land. And I noted gifts of a welding machine to laborer who had lost his tools as he fled before the army in the troubled times and of a sewing machine to a group of village women.

As I walked around the streets of Jerusalem and talked with the shopkeepers, and as I stopped in the country to take a picture of goats and donkeys or to watch a farmer thresh his grain, I became aware of the love and the esteem the people of the Holy Land have for my friends.

And I thought of Jesus, who went among the people feeding them and teaching and comforting them.

Charles L. Griffith

Temperance Education Institute In Richmond

A Leadership Institute to train Friends leadership in methods of temperance education will be held at Quaker Hill in Richmond immediately after the Five Years Meeting, October 27-29. The Board on Peace and Social Concerns is sponsoring the Institute.

Faculty for the institute includes James Renz, temperance secretary of the Church of the Brethren; Albion Roy King, author of *Basic Information on Alcohol*; Murvel Garner, Biology Professor at Earlham College; William Fuson, Sociology Professor at Earlham College; and Wm. Merton Scott, Executive Secretary of the Board on Peace and Social Concerns.

Sessions of the institute will deal with "Our Purpose," an exchange of information about what is being done by Yearly Meeting representatives, principles of education, the social and physiological effects of alcohol, the temperance organizations, assisting alcoholics, political programs, local meeting programs, and training techniques.

Prayer for the United Nations

Almighty and ever-living God, our eternal Father, in whose will is our peace and strength: Teach Thy warring children, we beseech Thee, the way of understanding and peace.

Forgive us the national sin that so often besets us: the pride of wealth and power that leads us to take international action by our-

selves alone, the selfishness that blinds us to the needs of other people, the suspicion and fear of the stranger within and outside our gates. In Thy deep mercy, eternal God, grant that our beloved country may join with other nations in acts of compassion for a suffering humanity, in working together to reconcile differences between peoples, in seeking to establish a foundation of trust on which to build a more peaceful world.

Bless the United Nations, we pray Thee, and all those international servants who work through it to save this and succeeding generations from the scourge of war. Do Thou cause its work to prosper in many lands and among many peoples, that all Thy children may be helped to find a finer and more abundant way of life.

Lead the entire world, our Father, to have a new birth freedom and justice of mercy and truth—to the glory of Thy Holy Name. Amen. Church Peace Union

Washington's "New Look"

The nation's capital has a "new look" in race relations, states the American Friends Service Committee in a report on its four-year program to eliminate segregation in Washington, D. C. "For the individual Negro, there is freedom of movement and greater opportunity; for the Negro community, there is a lowering of barriers, the beginning of a merger with the whole; for the city, and the nation it symbolizes, there is greater dignity."

The 40-page mimeograph report is titled, "Toward the Elimination of Segregation in the Nation's Capital." It covers the program of the A.F.S.C., (which was ended September 30,) in helping to desegregate the public schools and the recreation areas. The program is being closed with the "feeling that the community has now taken responsibility for its problems of segregation."

The A.F.S.C. warned of problems still present however: "The school desegregation program is not yet complete. Hotel policy is shifting and confused. The Metropolitan Police Boys' Club, a semi-public agency, remains segregated despite extensive and continued protest from citizens' groups. Much remains undone in medical service, social work and religious institutions. Employment and housing are still fraught with discriminatory practices."

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Story of the Church, by Walter Russell Bowie, Abingdon, 98 pages; \$2.95.

This book is written by a scholar, well experienced in writing simple stories on great themes. Many people have read his previous books, *The Story of the Bible* and *The Bible Story for Boys and Girls*, on both the Old Testament and the New.

Teachers of young people will be especially helped by these stories from the history of the Church whereby the larger story of the Church itself is told. Each chapter is a story complete in itself, yet linking a series of others into one complete evolving drama covering 2000 years.

Being simply written and in a charming literary style, it is a book hard to lay down after reading a few pages. There is a new interest today in the nature and meaning of the Church. This book will greatly aid the ordinary reader who wants important facts, simply told.—E. T. E.

* * *

Protestant—Catholic—Jew, An Essay in American Religious Sociology; by Will Herberg; Doubleday; 320 pages; \$4.00.

Will Herberg, a vigorous American scholar of Jewish faith and sociological interests, presents in his new book a devastating and challenging interpretation of the current "return to religion" as largely the changing of the "three faiths" to a basically secular civic faith in "The American Way of Life." This, he believes, has been made easy by the Americanization of the successive waves of immigrants to these shores. These newcomers were stripped of their former national culture but left with their religious culture to the extent that it did not challenge any basic presuppositions of American tradition. They have come to see themselves as fitting into American society by means of three "communities" defined by religious labels: Protestant, Catholic and Jew.

In the course of his discussion, Will Herberg also provides us with good reviews of the history and present state of these religious groupings in the United States. His emphasis on the use of "community," however, tends to give the impression that there is more internal organization and unity than the facts would seem to admit. Especially are the Protestants far more atomized and incoherent than the picture here clearly reveals.

Herberg's own position as a neo-orthodox adherent of "Biblical Faith" would seem to be that God has indeed a mission for the

Churches (including the Jewish) but that they are now in danger of the idolatry of democracy and nationalism. These may be good but they are only human values and under God's judgment the "good" is never good enough.

William Fuson

* * *

Fruit in His Season, a novel by Helen Corse Barney based on the adventures of American Quaker pioneers in the early 19th century, has been published in England by the Bannisdale Press. This book and Helen Barney's other Quaker novel, *Green Rose of Furley*, are available in the Friends Lending Library at 101 Quaker Hill Drive, Richmond, Indiana. They may also be purchased at the Friends Book and Supply House at the same address.

* * *

A new Quaker study, "The Future Development of the United Nations," has just been released by the American Friends Service Committee. The document calls for disarmament agreements as a necessary condition for holding a Charter Review Conference. The 58-page study deals with economic and social affairs, the peaceful settlement of disputes and disarmament—aspects of United Nations work with which Friends have had special experience. Members of the Quaker staff at the United Nations in New York and of the Quaker International Center in Paris prepared the study.

THOUGHT AT MIDNIGHT

The bawling of cattle beyond the midnight slope
Voices a mournful protest, a vanished hope;
Echoes a loneliness man, too, must share
When cosmic wonder stabs his soul aware.

Lucia Trent

DIAMOND TRAIL

Night—glittering, and bedecked with jewels,
Peered down the littered subway stairs,
And in passing, carelessly scattered
Bright grains of diamond snow within;
Staining that much abused face
With stars of virgin whiteness,
As though a row of candles had been lit thereon.
—Pleased that for this while earth may
Borrow the blaze of beauty,
I walked with utmost care upon my way,
That none of the frosted tracery be crushed
And turn to tears on a careworn face.

Magny Landstad Jensen

WILD ASTERS

A lace-work pattern, delicate,
Upon the dusty road-edge set;
With faded charm and gentle grace
Has covered up earth's ravaged face.
(Though men lose hope, and harvests fail,
Late Fall still dons her wedding veil.)

Magny Landstad Jensen

THE LEAVES WILL GREEN

Now the crisp discourse of scattering leaves,
The wolf-cry of wind,
And on our minds the dead weight of men's failures.

But the leaves will green,
The wolf-cry of wind will die,
And the Eden of peace and tolerance
We have seen so long with the eye of faith
Will come closer with every spring.

Lucia Trent

The Church And Peace

The following declaration was adopted by a theological conference held at Cret Berard, Puidoux, Switzerland, in which a number of the theologians from Lutheran and Reformed Churches in Europe met with representatives of the Historic Peace Churches (Brethren, Friends, and Mennonites) and of the International Fellowship of Reconciliation. Denmark, England, France, Germany, Netherlands, Switzerland, and the United States were among the countries represented.

With thankfulness and rejoicing we report that we have discovered again in a concrete way that the unity of the Church of our Lord Jesus Christ takes form as we listen together to Scripture, in a fresh realization of our common responsibility for faithful witness to our Lord and for service in His name in the world.

In spite of the variety of our ecclesiastical traditions and theological conceptions, we have found ourselves unanimous in affirming that our Lord expects from us today an obedience to His Gospel which expresses itself through a self-sacrificing love for all men.

This love constrains us to action for justice and peace among men with all our strength, by every means compatible with the Gospel, and therefore without recourse to war.

We believe that the Church, as it accepts the constraint of this love, will be inspired and enabled to commend the Gospel by manifesting the neighborliness which transcends differences of race and class, and by carrying out across all national boundaries the work of compassionate service and of Christian evangelism of which our work stands in such need.

With thankfulness and rejoicing we report that we have discovered again in a concrete way that the unity of the Church of our Lord Jesus Christ takes form, as we listen together to Scripture, in a fresh realization of our common responsibility for faithful witness to our Lord and for service in His name in the world.

I

1. From the witness of Scripture we learn that Christ is really Lord over both the Church and the world. The goal toward which God is working through the Kingdom of His Son is the building up of the Body of Christ; the meaning of history is in the redemptive work of the Church.

2. The Church's witness to and in the world is the proclamation of the Lordship of Christ as Savior, Servant, and Judge. This proclamation is embodied in the call to reconciliation, in works of love, and in the expression of God's claims upon the world.

3. Since God respects the "no" with which sinful man may respond to His work of reconciliation, the Church as the obedient Body of Christ is the community of those whose "yes" to God's work distinguishes them from the world. Their unity is a precursory sign of God's eschatological victory over the world, and, therefore, of the provisional character of the State.

II

1. The Lordship of Christ signifies for Christian ethics that the "good" is one; there are not two separate and unrelated realms or criteria in the Church and in the world.

2. In the common confrontation with Scripture, we receive directions whose authority is not that of a legal prescription but that of a reliable exposition of the meaning of obedience.

3. The relevance of these directions for the world and thus for the State is conditioned by the "no" of the world to God and also by the "yes" of the Kingship of Christ to both the world and the Church. The tension existing between the Church and the world is thus the quality of human freedom and not a static dualism; it cannot mean that God's command is irrelevant, but only that its relevance is mediate.

III

1. War is always sin. It can never be considered as an instrument of order and thus it cannot be justified even as a mediate ex-

pression of the Lordship of Christ over the world.

2. When the State wages war in spite of the witness of the Church against its use, the Church does not become silent, but rather continues to testify as to the way in which this violence is used. In its criticism of political events the Church will guide itself by criteria which translate into political terms the directives of the Word of God. These criteria ("middle axioms"), such as concepts of retributive and distributive justice, are valid measures for relative judgments, even though they fall short of the righteousness of God and therefore may not be determinative for Christian discipleship.

3. The Church's responsibility for peace and justice consists in her incarnation of God's reconciling initiative, in her own fellowship, in works of sacrificial service, in the promotion of understanding, in efforts to transform peacefully unjust social structures, and in the refusal of her members to participate in war.

With humility and repentance we recognize our past failure to obey our Lord faithfully; we seek to further study our responsibility for peace and to commit ourselves to the witness and life of unmixed love.

* * *

UN Adopts Prisoner's Code

In an attempt to assure prisoners of spiritual counseling and religious services, the United Nations Congress on the Prevention of Crime and Treatment of Offenders has unanimously adopted a "prisoners" charter. The charter contains 95 standard minimum rules for the treatment of inmates of penal institutions. Included in the charter are these rules:

If the institution contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved for them.

When the number of prisoners justifies it, a full-time representative shall be appointed or approved.

A representative shall be allowed to hold regular services and to pay pastoral visits in private to prisoners of his religion.

Access to a representative of any religion shall not be refused to any prisoner.

If any prisoner should object to a religious visit, his attitude shall be fully respected.

The Sunday School Lesson

Prepared by Gervas Carey

November 13

Jesus Teaches How To Live

Luke 6:17-44

One of the many striking developments of this century has been the growth of tourism. The automobile has transformed the world. Road Maps and Tourist Guides have been printed by the millions to enable travellers to reach their destinations safely, over roads entirely strange to them. Men have not only learned that it is not wise to quarrel or to argue with a standard Road Map.

The Psalmist wrote: "Thy word is a lamp to my feet and a light to my path."

Jesus Christ not only has charted the way of life but also provides the power to walk therein. In this respect Christianity differs from every other religion of the world. Every religion set forth what its leaders have considered a desirable goal for life. Christianity alone does so with the added provision of adequate power to enable anyone to attain that goal.

Jesus came that men might have life. He came to give that life freely to all who believe. He is Life. Hereafter he is the Bread of Life to nourish and sustain, the Way of life to lead in the paths of righteousness and a constant companion with a sympathetic understanding of all human problems.

The teaching of Jesus was by precept and by example. His precepts in this lesson as well as throughout his ministry may be outlined by verses 20 and 31. In the former he suggests that individual poverty, whether of spirit as stated in Matthew or of personal valuation of self and possessions, if some prefer to interpret the "poor" of Luke's text, is a qualification for the kingdom of God. Hereafter, "As you wish that men should do to you, do so to them." These statements afford a practical parallel to the first and second great commandments: "You shall love the Lord your God with all your heart, . . . and . . . You shall love your neighbor as yourself." (Matthew 22:37-39).

The divine pattern for human life is clear. It involves putting God first, others in second place and self last. This is not the order

chosen by the natural man who is inclined to reverse it.

Jesus exemplified the pattern of life which he taught. In verse 12 it is stated that he went out into the hills where he continued all night in prayer to God. He later selected his twelve disciples and then gave himself to healing and teaching the multitudes. The most critical reader of the Gospel records will have difficulty in finding instances which he can use to support the contention that Jesus was ever dominated by selfish considerations.

When Jesus said: "Love your enemies," he used the Greek verb "agapao" rather than "phileo." Thayer suggests that this was because the latter, love as an emotion, cannot be commanded. The former implies love on a much higher plane, that of deliberate choice as in John 3:16. This was the love which dominated the life of Jesus and which he enjoined upon his followers.

Questions: To what extent can juvenile delinquency be attributed to parental disregard of the teachings of Jesus? To what extent are the teachings of Jesus generally applicable to the life of the individual, the family, the state or the nations?

November 20

Evidence of Jesus' Power

Luke 7; 8:22-56

The power of Jesus was exhibited in two realms, the physical and the spiritual.

It is noticeable that Jesus wrought his power in a variety of situation in this lesson as well as produced results by widely different methods. He healed a slave in absentia, touched the corpse of a young man with the command: "Arise," spoke forgiveness to a sinful woman who had honored him, commanded an unclean spirit to come out of a man, healed a woman who herself touched his garment, and restored to life the young daughter of Jairus by the command; "Child, arise." His power did not appear to be limited by any nature or degree of the need.

Man's extremity is most clearly recognized in the face of death and before the forces of nature. Yet for Jesus this extremity of man afforded an opportunity to manifest the

power of God. In the paragraph prior to verse 26 in chapter 8 the incident is narrated in which Jesus stilled the tempest on the lake by his rebuke of the wind and the waves. The lesson text proper contains the account of his restoration to life of the widow's son and Jairus' daughter.

But even these outstanding manifestations of power contained no trace of the exhibitionist or the sentimentalist. He acted with deliberate consideration for the ultimate goal which was spiritual rather than physical.

When John the Baptist sent his disciples to question Jesus the answer which he received was direct: "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offence at me."

In the first place this answer suggests what is very evident to any reader. Jesus performed many more miracles than the limited number recorded in the Gospels. In 6:19 Luke stated: "And all the crowd sought to touch him, for power came forth from him and healed them all." Comparable statements with reference to many unnamed who were healed are common in the Gospels. Crowds followed and flocked about him bringing their sick and infirm whom Jesus never turned away.

In the second place the answer sent to John contained in its final sentence a suggestion as to the primary purpose of these miracles: "And blessed is he who takes no offence at me." He sought to enable me to accept his Messiahship by affording them ample evidence upon which to base their faith. He had come to seek and to save the lost, to reconcile men to God. Dummelow paraphrases the statement: "Blessed is he who, in spite of all hindrances, shall find himself able to believe in me as the Messiah." Elsewhere Jesus stated that he would heal in order to convince the witnesses that he had power on earth to forgive sins.

Questions: Would physical miracles today convince those who refuse to believe the teachings of Jesus? Would it have been easier to accept Jesus in the presence of his person and the manifestation of his power than it is today?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

A new Meeting is being started in Washington D. C., called the College Park Meeting. Its nucleus consists of Friends from the old Irving Street Meeting.

* * *

Joy Ridderhof, California Quaker and head of Gospel Recordings, recently had an interview with Ethiopian emperor Haile Selassie in the hope of securing permission to provide religious records for all the tribes in his land.

* * *

Harold Kuhn, who will conduct daily Bible study at the Five Years Meeting of Friends, has contributed an article entitled "Christianity and Our Human Rights" to the October 1 issue of *United Evangelical Action*.

* * *

Wellington W. Whittlesey has been appointed instructor in history at William Penn College, coming from the pastorate of the Liberty Friends Church in Clemmons, Iowa. Edward C. Morris, who graduated from Penn in 1940, has been appointed instructor in physical sciences.

* * *

Elfrida Vipont Foulds, Johnson Lecturer at the Five Years Meeting, will also give the William Penn Lecture in Philadelphia on November 13. Titled "Living in the Kingdom," the Lecture will be published in booklet form available from the Young Friends Movement at 1515 Cherry St., Philadelphia 2, Penna.

* * *

A Friend in Sweden (a refugee) who lives in isolation from other Quakers would appreciate receiving copies of *The American Friend* from some American Friend willing to send on issues after he has read them. Write this office if you have an interest in helping this Friend in this way.

* * *

Swarthmore College has announced a new program of study leading to the Master's degree in History for students having special interest in the history of Quakerism or the history of the peace movement. Applications should be sent to Frederick B. Tolles, Director of the Friends Historical Library, Swarthmore College, Swarthmore, Penna.

* * *

The birthday of Mahatma Gandhi was commemorated at Quaker House in Mexico City in early October. Short talks on the life of Gandhi were given by Prof. Guadalupe Torres Ramirez, M. Henri Bonnefoi, and Edwin Duckles of the A.F.S.C. staff. An address was de-

livered by Sr. J. K. Genju of the Indian Embassy in Mexico.

* * *

The staff of the Friends Program at the United Nations calls to Friends attention an exhibit, "Man, the Atom and the Future," to be held October 20 to November 3 at the International Center, Carnegie Endowment for International Peace, 345 E. 46th Street, New York, where the Friends program also has an office. This is New York's first full fledged peace through atomic energy exhibition.

* * *

George and Florence Selleck of the Cambridge Friends Meeting in Massachusetts have been visiting in Finland. They taught English for a week at the Folk High School where their daughter Roberta had been teaching, and visited for three weeks among the summer workcamps in Lapland. They also attended a retreat arranged by the Helsinki Quaker group. George Selleck is Executive Secretary of the Cambridge Meeting.

* * *

Susie and Philip Frazier, Friends and Directors of the Friends Center at Hominy, Oklahoma, were among the leaders of the School of Missions at Boulder, Colorado, this summer. Philip Frazier spoke on the subject of the Indian-American and assisted in devotions. Susie Frazier was the conference song leader, and she and Philip Frazier sang Indian music at various times. They also attended five Friends Meetings near Denver, and led music at the Ester Park Fellowship of Indian Workers Conference.

* * *

John R. Walter has retired after fifty years of service as a Friends minister. He had most recently served the Van Wert Meeting in Ohio for three years. He attended Wilmington College, and began full-time preaching in the rural community of Collins, New York, in 1909. He also served churches at Newcastle, Anderson, Elizabethtown, Kokomo, New London, Farmland and Pennville in Indiana. He and Orpha Cox Walters now live near Elizabethtown, Indiana, where, though retired, he is still active and an avid reader.

* * *

A statement demanding the end of all infringements of the Bill of Rights has been signed by eighty-two nationally prominent Americans, Clarence Pickett among them. Released by Americans for Traditional Liberties, the "Open Letter to the American People" listed nine ma-

jor evils undermining the Bill of Rights and urged reaffirming "our devotion to the Bill of Rights which electrified the world 166 years ago and which will never lose its power to inspire, if we keep it inviolate."

* * *

A. Stauffer Curry, Executive Secretary of the National Service Board for Religious Objectors (NSBRO) for several years, has resigned his position to become Church School Publication editor for the Church of the Brethren. LeRoy Doty, Jr., of Glendale, California, will begin service on January 1 as his successor. He is a minister in the Church of the Brethren. Merton Scott of the Five Years Meeting Board on Peace and Social Concerns is Recording Secretary for the NSBRO Board of Directors.

* * *

Changes in ministers in Indiana Yearly Meeting not previously announced in these pages are: Glen Hathaway to Economy, Herman Parker to Nettle Creek, Dale R. Neff to Radley, Paul R. Smith to Union Center, Isaac N. Phillips to South Marion, Milford Adams to Sycamore, Edward Hinshaw to Williamsburg, Harold E. King to Cadiz, Maude Carter Smock to Kennard, Joseph Reece to Van Wert, George Cole to Little Blue River, Louis E. Barrett to Walnut Ridge, and Seth and Ethel Jackson to Jericho.

* * *

Fred and Sarah Swan of Westtown School began a journey toward Japan late in August, stopping to visit many Friends groups along the way. They have visited Tecumseh Friends Church in Michigan, Illinois Yearly Meeting, Scattergood School, both Iowa Yearly Meetings, both Des Moines Friends Meetings, University Friends Church in Wichita, and other Friends groups farther west. They plan to sail from Los Angeles on October 15 for Japan under the Japan Committee of Philadelphia Yearly Meeting. They have been visiting under the Friends World Committee for Consultation.

* * *

Alexander Purdy is a contributor to and one of the consulting editors of the latest volume of the *Interpreter's Bible* to be issued, Volume Eleven. He contributed the introduction and exegesis to the Letter to the Hebrews. The *Interpreter's Bible* will be completed, in a 12 volume series, in 1957. It contains in one place, for ready reference "the fruits of modern Biblical scholarship." Alexander Purdy is New Testament pro-

or and dean of the Hartford Theological Seminary, and will be one of the speakers at the Five Years Meeting of Friends.

* * *

We regret that the poem entitled "Ye Apart" in our issue for September was credited to Dorothy Hung rather than to Dorothy Hunt. Dorothy Hunt lived for many years in Honolulu. She started a school for her own children which has grown to include 996 children, including kindergarten up to eighth grade, and is known as the Island Paradise School. A member of an old English Quaker family, she is now a valued member of the Honolulu Friends Meeting. Her poem came to us by way of Winnie Pickett Bowles, who also sent me notes on her life. We are glad to publish this correction of the misprint of her name.

* * *

Protestant and Orthodox churches will examine their responsibility to the needy, and troubled in the first National Conference on the Church and Social Welfare, to be held in Cleveland November.

Called by the National Council of Churches, the Cleveland conference will be attended by 2,000 official delegates from member churches. Wm. Merton Patt of Richmond, Indiana and Frances Center of Pasadena, California, will be the Five Years Meeting delegates. Ira de A. Smith, Haverford College sociologist, will be among the major speakers, who also include Dr. Leonard W. Mayo, Martha Whit, Eugene Carson Blake, Roswell P. James, and Mrs. Douglas Horton.

* * *

"A Christian Classic," an article in the September issue of the Mennonite magazine *Christian Living*, by Maurice A. Bok, discusses *Black Beauty* as a book sometimes said to be the most popular in the English-speaking world, except for the Bible itself. Written as a story but also as a Christian tract by Anna Sewell, *Black Beauty* is a polemic against mistreatment of animals and teaches tenderness toward human beings. Anna Sewell, according to Maurice Bok, grew up in a Quaker family until her mother became an Anglican. The Quaker plain speech, however, persisted at home, and the family is buried in a Quaker graveyard near Buxton in Norfolk.

* * *

"Our Changing Relations with the Soviet Union" is the theme of a High School political education seminar to be held in Washington N. C. November 10-11. Young Friends will visit congressmen and the State Department, learn about the Russian situation, and discuss

current world problems and Friends' relation to them. Clarence Pickett, Edwin Snyder and Marcelle Rothman will be resource leaders. The seminar, one of a series held successfully over the past few years, is sponsored by the Board on Christian Education and the Board on Peace and Social Concerns of the Five Years Meeting, and the Friends Committee on National Legislation.

* * *

The six members of the Quaker team visiting the Soviet Union for a month last summer have been speaking far and wide to a number of religious, civic, business and social groups. Stephen Cary is now on a two month tour that will take him to the far west as well as to some points in the midwest. Hugh Moore and Clarence Pickett have been speaking to groups in the east. William Edgerton's schedule has been lightened to enable him to do the chief editing work on the report the group hopes to publish in January. Eleanor Zelliot has addressed a number of groups in Indiana, Ohio, Illinois and Iowa. Wroe Alderson, sixth member of the group, is now recuperating from a heart attack suffered in September. Interest in the visit has been widespread, and the Quaker interpretation has been furthered by tapes of interviews between these six Friends and Edwin Randall of the American Friends Service Committee released to radio stations.

Friendly Fellowship

PORTLAND, INDIANA—A service with special missionary emphasis was held in the Portland Friends Meetinghouse on September 11 to recognize publicly two of our young people who had heard the call of God for service at home and



Clara Weaver

abroad. Charles Lampman of the Mission Board brought us a message of challenge for the work of missions. At the noon hour a fellowship dinner was held.

In the afternoon, John Baxter presided over a period of worship. He then recognized Robert Kessler, a young man whom God had called for service and a member of Portland Friends Meeting. Robert Kessler brought a message of his call for the ministry and of his consecration and his preparation for this great task. He also spoke of the great joy that had been his in the service of the Lord. He and his wife are now serving the St. Mary's Meeting in Ohio.

Clara Weaver, who came into the Portland Meeting from Western Yearly Meeting two years ago and has been teaching in the public high school, was then recognized. She spoke of her call of God to do missionary service in Africa. She told of her complete yielding to the will of God in the early spring and of the wonderful peace and joy that had come into her life because of the transforming power of the Spirit of God. She also spoke of the complete healing of her body of a virus infection the day she made her consecration, and of the way the door had quickly opened for her to go to Africa. She left October 5 to teach in the Girls Boarding School at the Friends Africa Mission in Kenya.

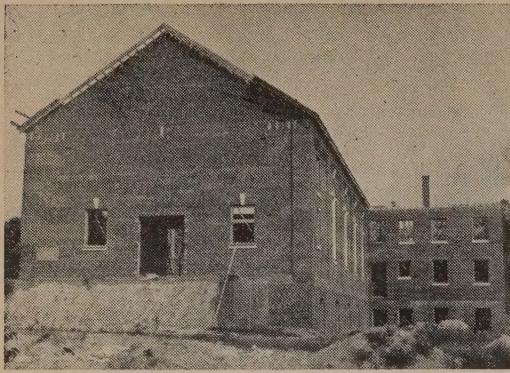
John Compton spoke, recalling Sybil Haworth, grandmother of Clara Weaver, a Friends minister and one of the characters in Elizabeth Emerson's books, *The Good Crop* and *The Garnered Sheaves*. Charles Lampman told of the progress of work in the African field, the present needs, and the vision yet to be fulfilled.

We can truthfully say that it was a great day and God was in the midst. A booklet, *Missionary Journal* number of Portland Friends Meeting, was given to all attending, containing messages from Clara Weaver, John Baxter and Robert Kessler.

Blanche M. Morrical

ANDERSON, INDIANA—More than 150 members and friends of the First Friends Meeting in Anderson attended a dinner meeting on September 18 observing the beginning of the sixth year of Raymond Breaker as pastor of the Meeting. The dinner was served by the young people of the church. John Compton was present, and spoke of his appreciation for the work of the Meeting. Dr. Lowell Roberts of Friends University, Wichita, will be the evangelist during a revival to be held November 13-20.

Doris Pike.



A new Christian Education addition goes up at the Oak Hill Friends Meeting in North Carolina. Herschel Hill is minister of the meeting. The photograph was taken by Leonard Hall of the Central Office staff during his recent visit to North Carolina.



PICTURES from The Upper Room

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In the Larger Circle

SHARE, the agency of World Evangelical Fellowship, which identifies itself as "a sort of spiritual Red Cross," endeavors to serve as a channel for gifts to aid overseas needs. A campaign in November will stress financial aid for the training of national leaders, the production of gospel literature, work in refugee camps in Korea and Vietnam, sending speakers abroad, procuring personnel for educational institutions and hospitals abroad, supplementing the libraries of Christian schools, bringing foreign speakers to this country and bringing outstanding young people from abroad to evangelical colleges and seminaries. The address is SHARE, Inc., P. O. Box 99, Boston 1, Mass.

* * *

Two new television program series are being launched this fall and winter in the field of religion. *Man to Man*, produced by the National Council of Churches, is a 15-minute series beginning October 1 and featuring four Protestant leaders, Ralph Sockman, Louis Evans, John Redhead and Donald Barnhouse. *The Way*, a half-hour dramatic series on the Christian gospel of love, with a different cast each

week, is to be produced by the Methodist Church and is scheduled to begin January 1.

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BIRTHS

DOWNING—To George and Christine wning of Summit, New Jersey, a son, ott Drinker, on September 26.

FOWLER—To U. A. and GERALINE Greg- Fowler, a daughter, Rosemarie Uleeta, July 6, at San Diego, California.

HAWORTH—To Byron and Sarah Clapp worth of High Point, North Carolina, son, David Lindsey, on Sept. 28.

KING—To Lloyd B. and Naomi Ellen- ing, pastors at Friends Chapel near risman, Illinois, a daughter, Deborah e, on September 15.

NICHOLSON—To Edwin and Christina dwin Nicholson, a son, Douglas Bal- n, on September 8, in Richmond, Ind.

NORRIS—To J. William and Shirley rris of Park Forest, Illinois, a daughter, hel Ann, on September 3.

PIPKIN—To John M. and Maybelle Pip- of Sophia, North Carolina, a daughter, se Anne, on September 27.

THOMAS—To Lee and Joan Thomas of uisville, Kentucky, a son, Stephen Cor- ll, on September 21.

WHEELER—To Fred and Dorothy Carpen- Wheeler, a son, Clark Edwin, on Sept. at Wilmington, Ohio.

MARRIAGES

McHOLLAND-LEE—Rosemary Lee, daugh- of Jennie Lee, to James McHolland, a of Mr. and Mrs. Thad McHolland of nchester, Indiana, on September 17, at e Winchester, Indiana, Meetinghouse, nnetth Pickering officiating.

MASON-ERICKSON—Ann Erickson, daugh- of Karl H. and Barbara Erickson of ngston, Massachusetts, to Richard K. ason, son of Mr. and Mrs. Kenneth ason of Shelburne, Massachusetts, after e manner of Friends in the Spring eet Meetinghouse, New Bedford, Mass- usetts, on September 10.

DEATHS

HIATT—Lida Bel Allen Hiatt, on June at Fairfield, Iowa, aged eighty-four. e daughter of Wesley W. and Mary uise Allen, she was born July 1, 1870, Independence, Kansas. She was mar- ed to Lewis Edward Hiatt December 25, 1895. Most of her life was spent in the olson and Richland communities in wa. She was a charter member of the chland Friends church in 1887 and was faithful worker in the church, Sunday hool, Missionary Aid and W. C. T. U. riving are three children, Leigh Hiatt Fairfield, Hannah H. Hadley of St. ul, and Hilda Hiatt of Creston, Iowa; o brothers, W. O. Allen of Richland d John W. Allen of Van Nuys, Calif.; e grandchildren; and seven great ndchildren. Services were held at the chland Friends Church with Esther gins in charge. Burial was in the ends cemetery.

MILLS—Mary Mills, on September 18, at mlington, Ohio, aged eighty-two, after ling health for several years. She was n January 21, 1873 in Wilmington, the daughter of Levi and Ruth McMillan ls. Her father was judge of the Clin- n County Probate Court for some years d also served the local Friends church

as minister. She graduated from Wilm- ington College in 1892 and later received her master's degree from the University of Chicago. She attended Woodbrooke at Birmingham, England, for a time. She was widely known as a teacher and re- membered by hundreds of students who attended Wilmington College during the 18 years she taught English literature there. She was active in the Society of Friends and had served as clerk of the Wilmington Yearly Meeting and also as reading clerk for the Five Years Meet- ing. Surviving are a nephew, B. M. Hiatt of Wilmington; three nieces, Harriet Brann, Catherine Knapp of Columbus and Ruth Esther Thompson of Tarrytown, New York. Services were held at the Wilmington Friends Meetinghouse, A. Ward Applegate officiating. Interment was in Sugar Grove cemetery.

MURPHY—Rosal D. Murphy, on Sept. 23, in Portland, Oregon, after a linger- ing illness. He was born near Carmel, Indiana, September 28, 1879, the eldest son of John W. and Mary V. Murphy. He gave good testimony of his saving faith in Jesus Christ. Surviving are two brothers, William J. Murphy, pastor of the Friends Church in Tacoma, Wash- ington, and Wendell P. Murphy of Boise, Idaho; and a sister, Bertha M. Eichen- berger of Portland. Funeral services were conducted by Gerald Dillon, pastor of the First Friends Church. Burial was in Boise, Idaho, with Walter P. Lee of the Whitney Friends Church of Boise of- ficiating.

RHOADES—Nelle Botts Rhoades, on Sept. 19, at Sabina, Ohio, aged sixty-one, after failing health for three years. She was born April 19, 1894 at Martinsville, Ohio, the daughter of Harley and Hallie Thorn- hill Botts, and married Charles M. Rhoades on December 24, 1917. She was a member of the Highland Friends Meet- ing and active in its work while living in that community. She also was a mem- ber of the Dover W. C. T. U. Surviving are Charles M. Rhoades; her mother, Hallie Botts of Wilmington; two daugh- ters, Waheta McKeever of Sabina and Mary Jean Mahaffey of Portsmouth; one son, Jack Allen Rhoades of Highland; four brothers, Howard C. and Faryl of Wilmington, Chester of New Vienna, and Donald of Cincinnati; two sisters, Mil- dred Schatch of Cincinnati and Louis Botts of Xenia; and six grandchildren.

SCOTT—E. Harrison Scott, on October 2, at Richmond, Indiana, aged seventy- two. A member of the West Richmond Friends Meeting, he had served as trustee and clerk of the Meeting, and for twenty-three years was a member of the Board of Trustees of the Five Years Meeting. He served on the Publication Board of the Five Years Meeting for ten years, and he also had been active in

Indiana Yearly Meeting. He was presi- dent of a sheet metal works company and a casket company and vice-president of the First National Bank in Richmond. He was active in civic affairs, serving as president of the old Richmond City Sunday School Association and on the Board of Trustees of the Y. M. C. A. Sur- viving are his wife, Fae T. Scott; one daughter, Mrs. George Hull of Rich- mond; one son, E. Harrison Scott Jr.; and four grandchildren. Furnas True- blood officiated at the funeral services. Burial was in the Earlham cemetery.

THOMAS—Byron Gilbert Thomas, on September 17, after a short illness and operation, in Barnesville, Ohio. He was born November 22, 1913 to Gilbert and Rachel Bundy Thomas at Harrisville, O. He graduated from Olney (Friends) Boarding School and from Wooster Col- lege. He served for four years in C. P. S., being assistant director of camps in Indiana, North Carolina and Iowa. In 1942 he married Evelyn Standing. He served as a teacher at Friends Boarding School before the war, and for five years served as principal following C. P. S. He was a member of Ohio Yearly Meeting, and took an active interest in the work of Friends everywhere, attending the Ox- ford Conference in 1952. At the time of his death he was organization director of the Farm Bureau for two Ohio coun- ties. Surviving are his wife; four chil- dren, John, Marilyn, David and Sylvia. Funeral services were held at Stillwater Meetinghouse near Barnesville.

TRUEBLOOD—Noble C. Trueblood, on September 16, near Salem, Indiana, aged eighty-two, after six years of failing health. The son of Barton P. and Annie G. Smith Trueblood, he was born in Salem on April 9, 1873. On October 5, 1902, he was married to Pearl Parker. He attended Borden Institute, Earlham College, and the Union Bible Seminary. He was a faithful worker in the Blue River Friends Meeting until October, 1911, when he left the community to prepare himself for the ministry. He held pastorates at La Porte, Ind.; Chero- kee, Oklahoma; New Providence, Iowa; Noblesville, Indiana and Jamestown, O. He retired from active ministry in 1936, returning to his farm home in the Blue River community. He was a man of strong convictions, always interested in world affairs and anything that was for the betterment of mankind. Surviving are his wife, Olive Pearl Parker True- blood; a daughter, Lois Lucille Farmer of Washington, D. C., and Noble Clarke Trueblood Jr. of Salem; and two brothers, Park C. and Arthur T. of Kansas City, Missouri. Funeral services were held with the Rev. Gary Allbritton of- ficiating. Burial was in Crown Hill Cemetery.

1799

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1955

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Lortch Heusel, Minister, 10729 Maplewood Avenue, Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 408, Sharonville, Ohio; Phone (Cint) SY 1-4814. Pastoral Minister: Don Stanley, 676 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45; Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlas Kamp, Minister to Youth.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70710.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley, Bus to S.E. 35th Place, Gerald W. Dillon, Minister. Phone FIlmore 3107.

Richmond, Virginia—Friends Meeting, 2700 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Searsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Searsdale Friends Meeting, 133 Popham Road, Clerk, Frances E. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, P1 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave. Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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